

The Temple Artisan

MARCH, 1916

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Mysticism and Social Science

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Haleyon, California.

The Temple Artisan

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MARCH, 1916

No. 10

Behold, I give



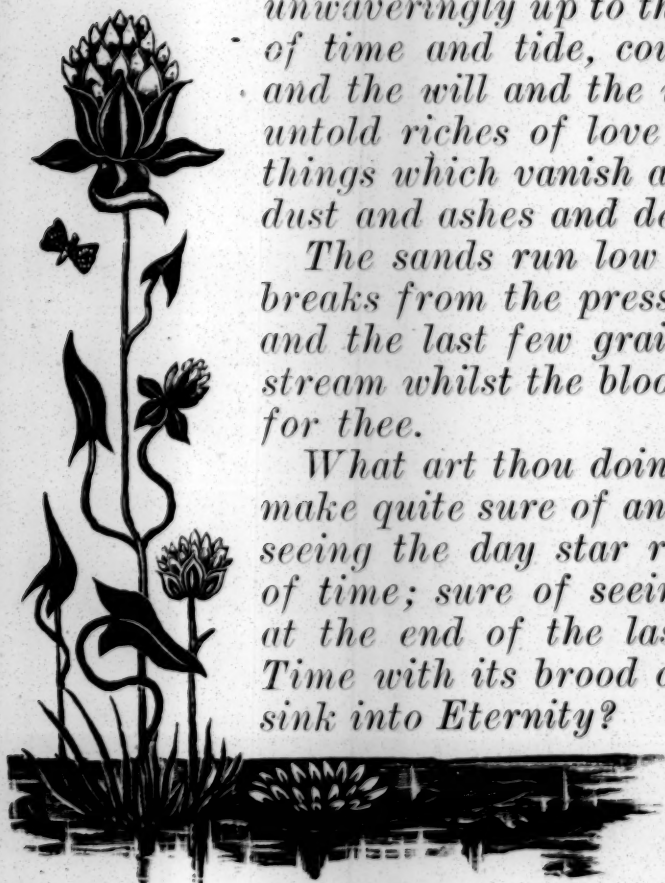
unto thee a key.

THE HOURGLASS.

The sands run low in thine hour glass of life. Few are the grains now left to fall into the great abyss ere dawneth the day of balance for thee. What dost thou bring to lay on thy side of the perfect cosmic scales to balance true with the treasures thy God hath heaped on the nearer side of the scales He holds unwaveringly up to thee? The treasures of time and tide, courage and strength, and the will and the wit to choose 'twixt untold riches of love and faith, and the things which vanish and leave at last but dust and ashes and dead men's bones.

The sands run low and the hour glass breaks from the pressure of human woe, and the last few grains pour forth in a stream whilst the blood red sun is setting for thee.

What art thou doing, child of mine, to make quite sure of another hour; sure of seeing the day star rise on another day of time; sure of seeing the sunset glow, at the end of the last great day, when Time with its brood of Eons passed will sink into Eternity?



VISION.

At frequent intervals since the inauguration of the Temple Movement very strange and startling phenomena of a Spiritual nature and prophetic in character have been vouchsafed the founders of that movement by the Masters. In many instances the outlines of coming events were clearly portrayed, and the said events occurred in due time and have sometimes been referred to in *THE ARTISAN*.

Such a prophecy in form occurred shortly after midnight of the 10th of February and it was so evidently a national prophecy it must be of special importance to all our readers who are capable of interpreting it aright. But before giving it in detail we must call attention to the fact that all such occurrences are capable of at least three interpretations, the personal, the national and the universal.

Picture to yourself a dazzlingly bright path of light opening up in the mid-heaven of an otherwise dark sky, and reaching down to the earth. Descending this path came a Being immense in stature and with all the marks of tremendous power and ability, and in face resembling the God-like being referred to in the article entitled "Vision" in the February *ARTISAN*.

As this Being approached the earth a slight shadow passed over the face which then seemed to take on a likeness to that of George Washington. This likeness soon disappeared, and the face assumed its original appearance.

As the figure seemed about to step from the path to the earth a chorus of voices above and around him broke into singing the chorus of the Marsellaise Hymn: "To arms! to arms! ye brave!" etc., etc. The scene changed and a beautiful new born babe appeared in the sky held out in the arms of a form otherwise unseen, as though it was being offered to the earth. With the passing of the babe an immense book appeared. It opened and the leaves began to turn one by one from the front toward the back of the book. On each leaf was a large picture in colors which covered the whole leaf save for a small white margin. But the leaves were turned so rapidly and the colors were so confused that no clear idea of the picture was attainable.

After the last leaf was turned the leaves began to turn back toward the front of the book in the same mysterious manner, but now the pictures were all removed as though carefully cut out and only the narrow white margin remained.

A feeling of deep disappointment and dismay came over the

observer and words to that effect escaped her, when from a point near her came the clearly enunciated words: "I will show you another book," and immediately there appeared another book larger in size and again pictured leaves similar in appearance to those of the first book, but of more vivid coloring, were turned in the same manner, but this time the leaves were not turned back when the end was reached; the book was simply closed. But to the still greater disappointment of the observer the pictures were blurred and the subjects were unrecognizable save in a few instances. After the disappearance of the last book, a telegram directed to Washington, D. C., appeared and this ended the series.

You will note the momentary appearance of the face of George Washington in the first scene, and the name "Washington" in the telegram at the end which seems to indicate that all of the scenes concerned the United States.

The books symbolize the past age and the commencement of a new age. The young babe also indicates a new age. The singing of the chorus of a world-wide known battle hymn under such circumstances would indicate the near approach of war.

The above is only a very limited interpretation, but it ought to be enough to set a student of occultism thinking.

G. IN C.

TEMPLE TEACHINGS.

VIBRATORY CHANGES.

OPEN SERIES. No. CXL.

In every city, every settlement of all the nations given over to the white race, as well as in those of many other races, is daily and almost hourly being voiced some of the explicit statements of the Nazarene. These statements are accepted as divine truths upon the fulfillment of which countless numbers of believers base all their hopes of future salvation; yet while they are literally pounded upon the ear-drums and into the mentality of the listeners by the clergy, used as a basis of prayer to an Almighty God, used as texts to adorn the walls of their houses of worship, and in many other ways, in the majority of instances their real significance is lost, or they are as chaff before the wind when it comes to applying them to like purposes to those which originally called them forth. To no one of these many statements should more intelligent observation and more ready acceptance be given than to the

following, "Go thy way, thy sins are forgiven," spoken to the woman who begged for an exhibition of the healing powers of the Master. If those words were fully understood and accepted at their true value there would be neither prison nor lazarette in the whole world, for there would be no need for such. Sickness would be recognized as sin, sin as sickness. The man or woman who had broken the law, the child trapped by its heredity would be treated as an invalid and receive every advantage that science could bestow to the end that they be healed, and consequently from the esoteric point of view, forgiven. The inconsistency of treating as criminals those in need of medical attention, and by those who profess to be guided by the statements of the Master, is largely due to their ignorance of the action of the finer forces of nature.

The breaking of nature's laws, whether they are consciously or unconsciously broken, by nation or individual, displaces substance which is moving in some one mode of motion and throws it out of equilibrium. The substance so displaced is within the auric sphere of the one who is responsible for the action. Instead of moving in the direction and consequently in the mass mode of motion which natural law has imparted to it that substance is halted, as it were, and turned in another direction, and as a result it must adjust itself to the new vibration, and in the adjustment the physical atoms, molecules and cells which are the outer expressions of the interior force or substance which has been displaced, are thrown out of balance and must suffer until adjustment is made on the plane on which the disturbance was created. If the laws of mentality have been broken the adjustment must first be made on the mental plane.

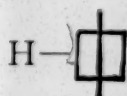
If you send a man to prison for some so-called crime, which is in part the result of some disturbance in his mental sphere, and by so doing add enormously to the disturbance already created, you are simply enlarging his field of operations, whereas if you were able to diagnose his case correctly by means of interior observation and by the character of the crime committed and so learn what method or means to use in healing the area affected by strengthening the man's power of resistance, and so hastening the adjustment to be made within the disturbed area, you would soon have a normal man.

A study of the crystallization of matter will give some idea of the various forms interior substance is thrown into. There is

perfect correspondence between the two. If you can imagine a halting in the process of the crystallization of a cube whereby one side of the cube was contracted, thus changing entirely the form of that which by natural law should have been a cube, possibly you may also imagine the disturbed condition of all adjoining cubes. If the substance of some organ of a human body had been originally crystallized into cubes and such a change as I have mentioned had subsequently occurred an abnormal condition would obtain in the part or organ built of that substance and disease would inevitably develop in that organ.

The cause of such a change might be back in the heredity of the individual, or even be the effects of the action of the skandas in their transmission from one incarnation to another.

But be that as it may, nothing but a change in the vibration which has produced the change in crystallization could heal the disease in the said organ. Such a change in vibration may come either as a result of mental suggestion or medical treatment; that would depend upon the organ affected and therefore upon the formation of the crystallized substance,—the basic substance of the cells.



THEOGENESIS.

Commentaries on the Nine New Stanzas of Dzyan, given by the Master Morya to the Temple of the People for the New Humanity.

Fifth Stanza, Second Sloka (continued). "Behold I call the Lahs, the Bright Dhyanis—the Sons of Law and Wisdom, and He of the Shining Face, all all to me, they shall decide."

COMMENTARY.

The Lahs and Dhyanis—Spirits of Fire of the Ancient Wisdom religion are identical with the Archangels of Biblical literature. Different Hierarchies of the Spirits of Fire are referred to in designating the elements, Fire, Air, Water and Earth in old chemical and alchemical works. The alchemists recognized the fact that the compound elements of the Earth were not the elements of primary creation and in their researches found that Fire in the form of Energy was the basic source of every compound element they discovered.

In Esoteric philosophy every finest division of physical matter

corresponds to and is dependent upon its higher Noumenon—its creator and preserver—for existence. There are seven major and forty-nine minor degrees or differentiations of the Spirits of Fire and these in their totality constitute the Hierarchies of the Angels and Archangels.

Fohat is depicted as calling upon these Spirits of Fire to decide the momentous question as to whether the Wisdom of the Ages was to be opened up to the new race on the point of reincarnation.

It is said that at the beginning of every great cycle, a fresh impulse is given the creative energies of a Solar System, which make for the evolution of some new quality or for the reviving of some dormant quality in matter and this new impulse would tend toward the creation or the revivifying of some organic centre or sense in man.

If the Wisdom of the Ages was to be opened up to the new race it would be necessary to create a new or revivify a dormant quality in the molecules of the matter which was to form the bodies of the newly reincarnating Egos. The impulse toward the accomplishment of such a purpose would naturally come from or through the Sun of the Solar System—"He of the Shining Face."

According to the Secret Doctrine the Spiritual potency or germ of the physical cell of the Embryo is of the 4th and 5th orders or divisions of the Spirits of Fire, and it is these orders which guide the transmission of heredity in man.

Second Sloka. "Out from his head, his feet, his left hand and his right sped four vast streams of fire, etc., etc."

The head of man is peculiarly a composite Symbol as it contains the seven centres which control corresponding organs and sensory centres in the body. In its totality it is a symbol of the Sun and of intelligence. Each one of the centres of the head and their corresponding centres of the body symbolize the dominant quality of the corresponding centre of the Heavenly Man, and each quality has as its basic germ one of the Spirits of Fire.

The four streams of Fire sped forth by Fohat are indicative of the action of four of the aforementioned Spirits of Fire. As Fohat appears here in the aspect of Cosmic Electricity it is safe to conclude that these four Spirits of Fire indicate the action of four differentiations of Electrical Energy within the organic matter of the vehicles of the qualities of Initiative Understanding, Co-ordination and Execution, as these are the qualities symbolized

by the "head, the feet, the right hand and the left" when applied as they are in this instance to the symbolic form of Fohat.

It should be remembered that in symbolism each one of the basic centres of the head, or the corresponding centres in the body have not only a primary symbol representing a dominant quality but six lesser symbols representing less important qualities or attributes. This is somewhat confusing to students who have not made a thorough study of the science of symbolism and who therefore may easily confound one symbol with another or place a quality or attribute under the wrong symbolic head. Such a mistake would seem very trivial to a novice, but there are instances where exactness is demanded and where it is very difficult to make distinction between two qualities very similar in action but which emanate from two distinct centers of head or body, and therefore are symbolized by different objects and indicated by different names.

B. S.

SOCIAL SCIENCE.

THE POWER OF THE IDEA.

Some time ago it was the privilege of the writer to belong to a certain Socialist Open Forum. It happened that the leading members of the club belonged to the I. W. W. True to the materialist doctrines they were very antagonistic to religion, taking that term broadly, and also taking it specifically as applied to orthodox Christianity. True, the Christian religion, as Romanized and brought down to us, is the very embodiment of conservatism and the bulwark of things as they be. Consequently anybody wanting to introduce so radical a change as a fundamental economic, social and political reorganization is faced with the inescapable necessity of fighting "organized religion."

Incidentally we might pause to note here that Christianity at its inception was also radical, it was so radical that its founder and thousands of his followers were put to a terrible death. So that radicalism does not necessarily belong to Industrialism. But, while the blows of the Industrialists are aimed at "organized religion" the antagonism is not merely that. It is the fight between economic determinism and the power of the idea. Economic determinism postulates that all ideas are born of the work we do with our hands, the kind of idea being determined by the kind of work. Religion is idealism, and idealism postulates the power of

ideas in shaping the world, and that ideas are not confined to the determinism of occupation, but may come from extraneous sources. We might pause to note that economic determinism is also an idea! It is an idea based upon certain facts of life and history. The only difficulty with it being precisely that of orthodox Christianity,—it has a one-idea explanation of history. To some of us that is very inadequate. We believe that ideas come from at least two great sources, from the ground up—which makes us both Socialists and Religionists,—and from above down,—which makes us both Religionists and Socialists. The great mass of our commoner ideas are “toil born,” the rarer and more dynamic few are “sky born,” coming from a realm of idealism that runs contrary to the popular tide. These two merge and blend and overlap, but we cannot escape the power of our ideas to shape our own destiny. And this is what this is all about. There was in this organization two brothers. They were staunch and aggressive I. W. W. members, one of them having suffered a jail sentence for participating in an I. W. W. demonstration. To them nothing in the world was of any value that did not spell I. W. W.-ism. The chief tenet of the I. W. W. is that the industrial revolution must depend upon the propertyless class. The propertied class because of its very property cannot be depended upon to take any part in the movement. They will betray it. Logically true to the viewpoint of economic determinism the whole question is a property question.

Now, we are not here concerned with the rightness or the wrongness of this idea, but with the effect of the idea on the minds of these two young men. We are concerned with The Power of The Idea. About two years after the club broke up I met them. Naturally our, or I should say my, talk soon ran into radical questions, but what was my astonishment to find that they had dropped entirely out of the movement. The first and very natural explanation that occurred to me was that they had reacted from an overdose of radicalism, for some people work so hard at ideas as well as at physical tasks that they, too, soon tire out. I inquired what they were doing and learned that one was tending a young walnut orchard upon some land they were buying, while the other stevedored to finance the work. When I wanted to know why they had dropped out the elder said, “Well, you can’t do two things at once.”

It is perfectly evident that growing a small walnut orchard and stevedoring do not make such economic independence as to estab-

lish the property mind. The property mind can be defined as belonging to those whose possessions in property give them a substantial degree of economic security. Or, to put it t'other way round, there was nothing about even the prospects of a small walnut orchard to divorce these two young men from their doctrinal class consciousness. There was nothing to hinder their being radicals. That is, nothing but an IDEA! They had taught and *believed* that only the propertyless class had any interest in the revolution, or could be depended upon to further it and carry it to consummation. Consequently the moment they touched property, why, "Well, you cannot do two things at once." There was not a sign of economic determinism in that decision, it was purely and simply the result of The Power of The Idea. If you must be propertyless to be a radical, why, of course, when you take property your radicalism ceases.

The power of the idea is inescapable, and it is a power that may readily be divorced entirely from our economic fortunes. And in choosing our ideas, how very important it is that we get those that are big enough for the issue! No one-ideaism is going to answer. Life is too big, it is too complex. Some of these one-idea things break down pitifully before the prescribed task. The class-consciousness idea, while born of a fact in life, will not do for an ideal. If we tie to it the circumstances born of the large spirit of life will break us on the wheel.

Palo Alto, Cal.

FRED WHITNEY.

The Temple Artisan

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EDITORIAL MIRROR.

"As above, so below."



As in the Heavenly Man, so in the Terrestrial man.



As it is in heaven, so must it be on earth when the law is fulfilled—when the order on earth corresponds to the order of the Inner Spheres.



From the sociological side this means that humanity will establish governments on earth and ordain forms and usages that will be an exact pattern in material terms, of conditions as they obtain on inner planes. In other words the Divine Plan of life will and must ultimately be the working plan of terrestrial humanity.



And Nature will lend herself to the plan in boundless measure when humanity is prepared. She will open wide her storehouse of blessings and pour forth for man's use her wondrous powers—powers and resources in every way as illimitable as the infinite.



Space and Time—the great Dual Mystery, will yield up their secrets and cater to man's happiness when he is able to use sacred powers wisely.



Think of it! All space is SOLID with infinite potencies, merely waiting for men to unlock the door to make that potency actual.



Over 100,000,000 suns pour their radiant energy into space. Every conceivable and imaginable form of energy pervades space, crossing and recrossing in every direction. Space is anything but empty; and every sun and every planet is a rotating magnet in this space saturated with infinite energy, in rapidly moving waves.

There are enough waves of energy from the sun impinging on the earth to turn every wheel.

Just how to harness these waves of energy is the problem. What is the real source of these space energy waves? All space waves are electro-magnetic so far as known. We do know that the energy waves that dominate space passing from each of the millions upon millions of suns to other suns and to planets, are translated into heat and light when they impinge on matter such as the atmosphere and matter of our planet.



The secret of wave energy in space probably resides in the electrons of which atoms are composed. When electrons revolve around one another matter is formed. The oscillation of electrons create waves of energy. The kind of matter formed by the motion of electrons around one another depends upon the number, rates, orbits, distances and direction of the rapidly moving electrons.



The electrons are the analogue of constellations of suns in space. Thus each constellation in space radiates energy into space of a certain quality and character according to the number of electrons (suns) composing such constellation. Hence each constellation is a certain grade of matter formed in celestial space. As Above, so below. Iron, Gold, Lead, Calcium and so on, are formed in like manner in the field of the infinitesimally small.



When we learn how to cut out and use these energy waves in space we shall have harnessed the Dynasperic force. Then electricity will be as cheap as air. It is a problem of the finer forces, and humanity will be permitted to solve the problem when it is "duly and truly prepared" to use those forces beneficently.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 132

THE SOUL.

PART IV.

Every one has seen a moth drawn to a candle, pass its delicate wings through the light and fall lifeless to the ground.

Countless millions of human beings pass and repass through myriads of earth lives like a moth, drawn by the desire to plunge into the glowing, glorious depths of something new and bright.

But instead of obeying the Law of Attraction that draws them like a fire to a new or brighter life, they shrink back, cowering into the outer darkness, overcome by fear.

You may think the moth and the candle an unhappy comparison, but maybe the moth obeyed the higher call of its being. Maybe the unknown power of attraction that draws the moth to the flame unites the spirit of one with the spirit of the other and a higher order of Life is born. For there is no death; there is nothing but Life,—Life everywhere.

People are constantly looking for help outside of themselves from some other person or a change of scene. They have by no manner of means found the help within their own souls. They should sound their own soul strength as a seaman sounds the depths of the waters through which he is sailing and determines his course by that.

We should curl the tendrils of our real life around the substance of our souls as a plant curls the tendrils of its roots around the soil and draws the food for its life from the earth.

If a tree were to put forth its roots in every direction an inch or so below the soil; if its trunk were to grow a few inches in one direction and then turn about and grow in another, repeating this until it was fully grown; and if its limbs and leaves were to reach out to neighboring trees for support, instead of holding strong to the trunk, and laying hold of the growing forces that play around the roots in the soil for some space below the surface of the earth; the first hard storm would uproot the tree and scatter its limbs and foliage in every direction.

No human being, no angel, no god, can find its true strength, its true happiness, its true life, outside of its own soul. It must do like the tree; look deep within himself for the real source of life. This we must try to remember when tempted to look in other directions for the true sunlight of growth which can only shine through the depths of the soul.

We should learn to be moderate in everything we do. The people of the far East are too quiet and feelingless. The people of our western countries are too noisy and talkative. There is a happy medium between the two which is best.

We can learn to be calm and control ourselves in all the ex-

periences of life, joy, sorrow, pain, health or success. When we know that we have done what we should for ourselves and for others, we know that the spirit or love of God is dwelling within us. We can only have this knowledge, this feeling, by being moderate in our lives, doing neither too much or too little of anything.

This is the only way by which we can become wise, well developed, unconquerable, and be able to understand the ways and lives of people the whole world over.

Until we have learned to control ourselves, any effort to learn of the finer, hidden fairy-like things of life is both serious and dangerous. It would be like trying to have a tiny babe take a course in high school.

The true scholar or mystic is one who has learned to be calm at all times, and who is wide awake to the higher love and desire. He has faith in God and his own soul, and believes he is a part of God. He also has trained his imagination to picture only the pure thoughts and ideas, which belong to Nature and work their way through him.

Such men know that they never can become great by searching over the world for knowledge, but that they must listen to "the Still Small Voice" within themselves which holds the clue to all power, all wisdom. If we listen to the Voice of the Soul we will gradually be led to the greater and wider knowledge in the same way as the spiral spring within the watch begins with the tiny point and sweeps out into larger and ever larger circles making the wheels of the watch run evenly.

The soul is the mainspring of our lives. We must seek for it in the calm, silent moments that come within us. We can only find the image or reflection of it in the outside, physical world.

We must listen to the cry of one who loved us when He said: "Except ye become as little children, ye cannot enter the kingdom of heaven," for in that one sentence is all the wisdom of the eternal ages.

We must have faith in ourselves. Distrust or doubt of the Love which has created and sustained the universe must not enter in. If one shred of unbelief remains our eyes will be blinded, and no human being, no god, no angel can open the gate of our hearts where all the glories of heaven lie hidden.

Power without Love causes pride, and pride hurls to the lowest depths the highest angel that would try its puny strength against All Powerful, Omnipotent Love.

OCCULTISM FOR BEGINNERS.

Second Series. No. XXV.

FUNCTIONS OF THE GREEN RAY.

Green is the complementary color to Red. Both are Kamic colors, that is, have to do with the desire principle on the plane of manifestation. Green is animated by the DESIRE OF INTELLIGENCE, OR INTELLIGENT SELF-CONSCIOUSNESS, whereas Red is the DESIRE OF LOVE EMOTION. Both colors are closely associated in function, yet each have a distinct field of operation.

Green as the fundamental color of outer nature performs such an important function that it is well to touch on its mythology as well as etymology, showing how the older races regarded this color.

"The Hebrew name of Green is *irq, viridis*, which also signifies verdure, green grass. This word comes from the roots *ire*, to found, to regulate, and of *rq*, space, the firmament. Thus the name Green designates the beginning of time, the creation of the world, the birth of everything that exists. This is the meaning given to green in the work on symbolic colors, and which is constantly given to it on the Egyptian monuments.

"The God, Phtha, founder the world, had green flesh. (On inner planes this means a body of green light). Phtha, says Champollion, is the active creating spirit, the divine intelligence who undertook in the beginning the accomplishment of the universe, in all truth, and with supreme art. His flesh is always painted green. This divinity holds in its hands a sceptre, surmounted by four cornices, which in the hieroglyphic writing is the symbol of co-ordination, and the root signifies *to institute*. This sceptre is painted of the four colors attributed to the four elements—the red denoting fire; blue, air; green, water; and the brown yellow, or russet, sand or earth.

"Green was attributed to water, because in Egyptian cosmogony, water was the primitive agent of creation. The word *ire*, root of the name of green, signifies *to place the foundation, and to sprinkle*.

"From the signification of green arising from its name, and its attribution to the god-creator of the world, it is easy to make its application to other divinities. Thus the God Tore, or Thra, the world personified, is represented sitting in the ark floating on the green waters of cosmogony.

"The God Lunus, the Moon, whose flesh is green, is also repre-

sented sitting in a bark, or bari, floating on green waters. The God Lunus was doubtless a cosmographic divinity, since he appears with the emblem of Phtha, the sceptre of co-ordination in his hand. The Hebrew name of the moon, *irhe*, is formed of one of the roots of green, *ire*, which signifies *to found, to regulate, to institute*. The same root, *ire*, signifies also *to instruct, to sprinkle*. Thoth, the god-creator of man, founder of the social state, the god of science, of the sacred doctrine, has his flesh painted green on the monuments copied in Champollion's Egyptian Pantheon. Thoth pours over the head of the neophyte, the waters of purification, symbol of the celestial dew.

"Netphe, mother of the gods, lady of heaven, as she is called, in the legend of that divinity, is often represented in the midst of the tree Persea, pouring the divine beverage over souls; her flesh is also green."

On December 31st, 1900, the Master H. imparted to the inner group of Temple members, the fact of the entrance into the earth's sphere at that time of a Great Evolutionary Force belonging to the Green Ray that would cause great changes in and with the earth and its humanity. He said in substance regarding this force: It is what you would term a Master in one sense. What others would term a God in another sense. It is a form of the great evolutionary energy belonging to the Green Ray. This is very necessary at the present time in the development of the human race. It is a connecting link between the upper and lower manasic planes and comes for the purpose of raising the Lower Manas in mankind to higher vibrations, that it may be able to accept and realize those occult truths which have been so generously poured out upon it in the last century. It has been doing the same work for the planet Saturn. This same Entity worked with the earth 35,000 years ago. It requires 5000 years to do the necessary work for each planet, then it passes to the next in order and so around until it is time for it to return as is now the case with the earth. As soon as it contacts the outer layer of the earth's atmosphere it at once awakens a new or more rapid vibration in the central sphere of the earth, the stationary energy of which is negative to its positive. This Force is now (1900) imminent, it has not as yet completed all connections. Some of you have seen this Force symbolized as a Swan floating in Green Water. The Swan in the Green Water, typifies the new manifestation in the new cycle, the Green Ray."

This subject will be continued in the next lesson.

W. H. D.

TEMPLE ACTIVITIES AND NOTICES.

ERRATUM. The February number of THE TEMPLE ARTISAN was printed as March on the cover. On the title page, however, the correct month February is used. Members and subscribers should make correction on the cover of the February number, so that there will not appear to be two numbers issued in March.

* * * *

Mr. and Mrs. Wotherspoon are residents at the Centre for a time. Mrs. Wotherspoon is the author of some noteworthy and progressive books and Mr. Wotherspoon has aided in the organization of many well known co-operative movements.

* * * *

During the past month interesting and instructive papers were read by Mr. and Mrs. Wotherspoon at Sunday Temple meetings and several meetings were given up to interesting talks and discussion on economic subjects.

* * * *

Mrs. Agnes Varian has been away for several weeks visiting old friends at Palo Alto.

* * * *

Miss Maud Wilson of Palo Alto spent a few days at the Centre during the first of the present month, talking Sunday, the 5th, before the members on the subject of Belgian Relief work.

* * * *

Books recommended: On Astrology, "Astrosophia," by John Hazelrigg, price \$1.00 postpaid. On Devotion, "Meditation," by Herman Rudolph, translator from the German, price \$1.00 postpaid. Order from Halcyon Book Concern, Halcyon, California.

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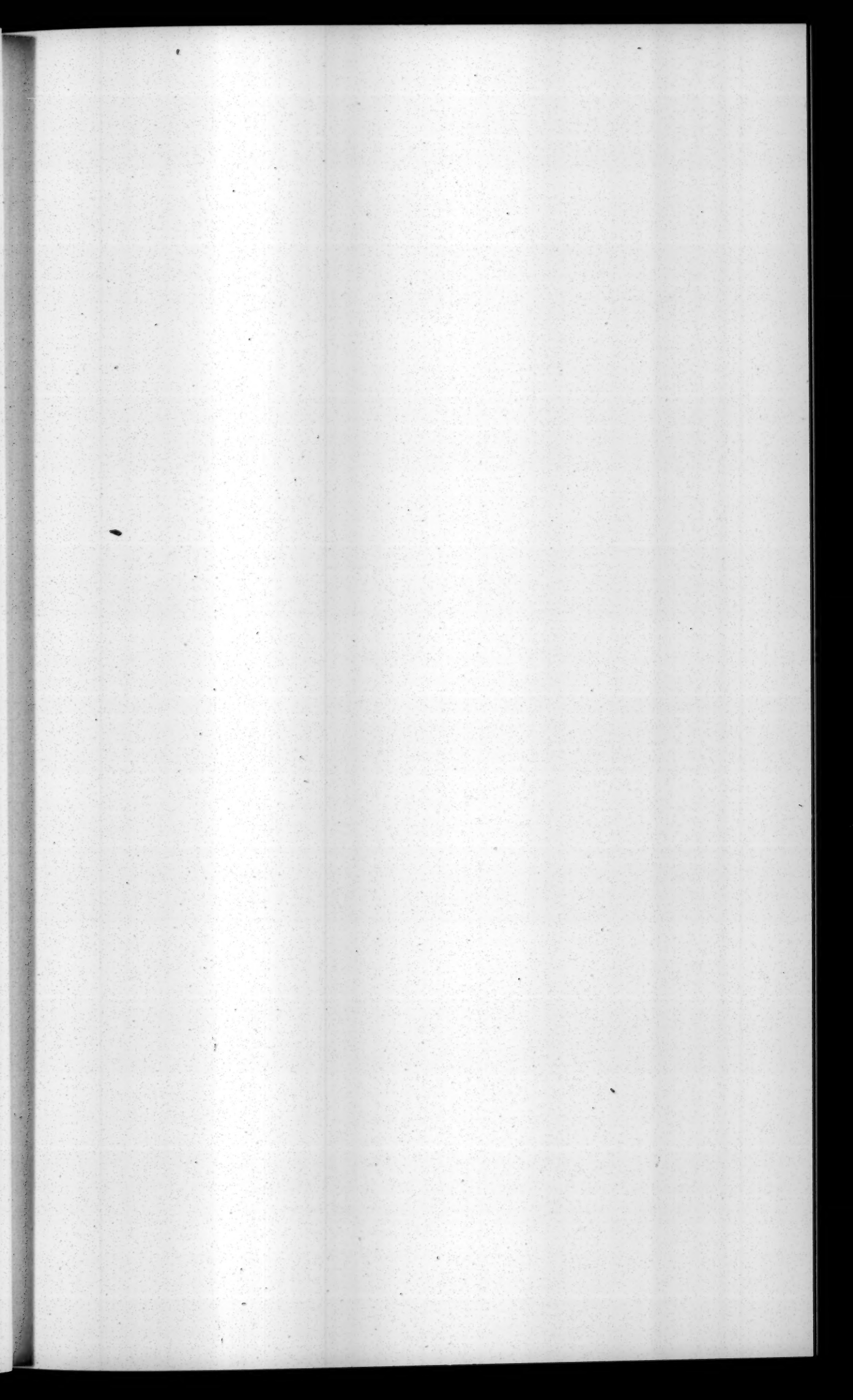
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